I:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

613 613 692 through marriages or adoptions several generations back. Feeling is that the matter will have to be decided by the native Land Court.

Ngake genealogies of the chiefs of Muliwutu and Matanga lineages were given me in confidence, informants fearing that if given publicly, rivals to the title succession would know before the Court sat what case would be put up on behalf of the Ngake claimants.

613 The succession to title in these Ngake genealogies follows the same general rules as succession to the title of supreme chief. Where there was no blood child to succeed him, the chief nominated an heir from other lines of the paternal lineage. One chief of Ngake affiliated with Loto village after his induction to the title. No reason is given for this, but as it was at the time of first missionary contact, it is possible that he became converted and took up residence near the mission. He could not carry the title with him to Loto, so the people of his lineage chose another man from a related sub-lineage and inducted him as chief. When this chief was about to die, he requested the son of the convert to come back and affiliate with Ngake. This the son did, and when the chief died, the succession passed to the convert's son and has continued since down this paternal lineage. Another sub-lineage in this grouping lays claim to the title of chief, but because the rainbow never appeared in the sky when its candidate laid claim to the title, the line is considered a chiefly line only under protest from the other sub-lineages of the grouping.

INDUCTION TO CHIEFTAINSHIP

613 643 787 Induction to chieftainship took place on the sacred enclosure of the lineage. All the people gathered outside the enclosure to watch the proceedings:

Dressed in the costume of a priest of the lineage, wearing the appropriate headdress and body covering, the chief-elect was lifted on high and carried to the threshold of the sacred enclosure by the men of his lineage. At the threshold he was met by the priests and minor chiefs of the lineages, all dressed in the appropriate costumes of their own gods. This group of priests and chiefs conducted the chief-elect inside the enclosure and up to the sacred stone (*usu*). The chief crouched or rested on a stone seat (*potu*) placed in front of the sacred stone. He tied a coconut leaf decoration (*lakei*) to the sacred stone and then prayed silently to the god of the lineage for a successful and prosperous reign, for nuts, taro, and fish in abundance, for strong teeth for his people and for their vigorous old age, unmarked by grey hairs on their heads. The god thereupon sent a sign that he had heard and was favorable to the request. An appropriate sign was for the flesh of the chief to break out in goose flesh. A subjective state leading to hysteria or trance was also considered a favorable sign from the god. After the sign had been noticed by the assembled priests, the chief walked to the gate of the enclosure. As he stepped over the threshold, the people of his lineage rushed forward and carried him on high, back to his house or his resting place. This completed the induction proper, and thenceforth the chief was a tapu person, taking no part in sports or economic activities.

[826] A distribution (*lauhava*) of nuts took place immediately after the induction, and all the people waited to receive their share.

If the reign of the new chief was good and prosperous, the people knew they had correctly interpreted the sign of the god. The rainbow test for the chief of Muliwutu was considered an infallible preinduction test; but the other lineages had to depend on future events to tell them whether they had